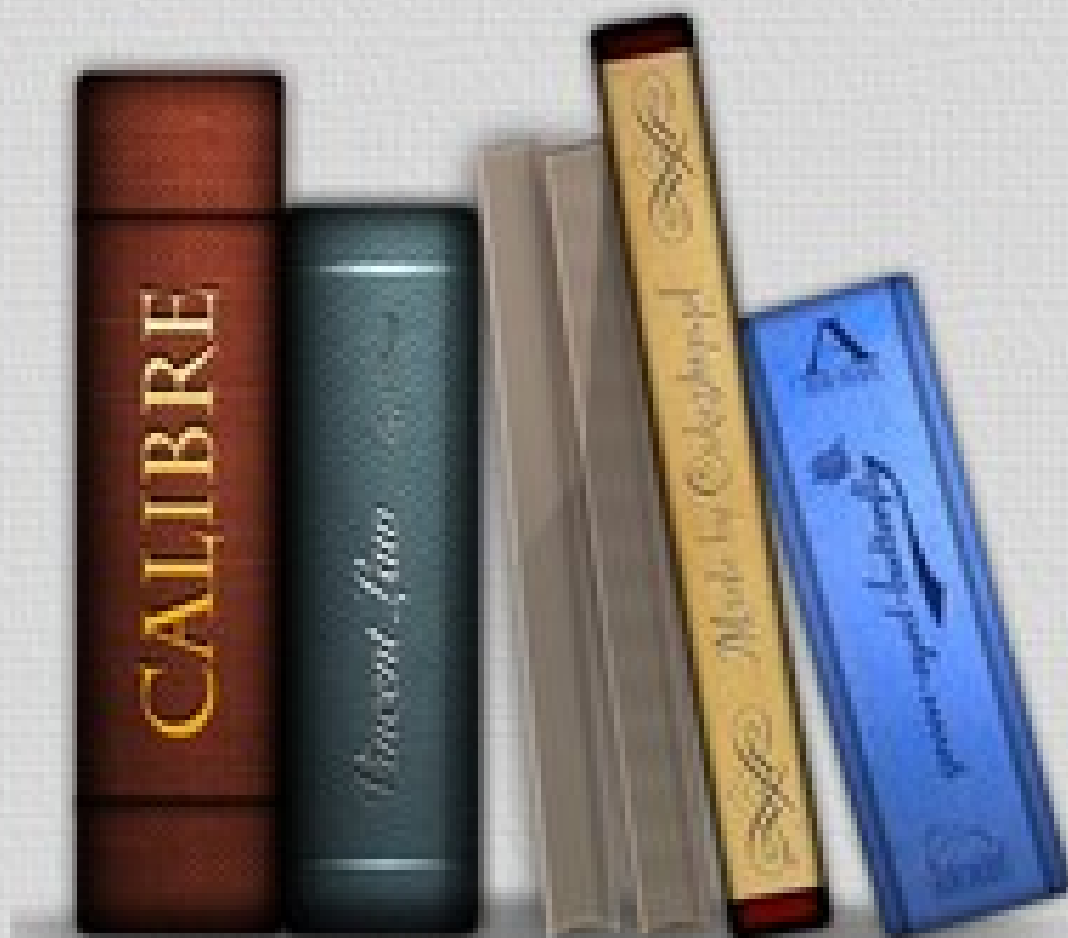


DGuzik 61 2Peter

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Book 61 of Bible Commentary:
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(2Pe 1:1)

Salutation

From Simeon¹ Peter,² a slave³ and apostle of Jesus Christ, to those who through the righteousness of our God⁴ and Savior,⁵ Jesus Christ, have been granted⁶ a faith just as precious⁷ as ours.

(Guzik)

2Pe 1:1-21

2 Peter 1 - THE SURE CHRISTIAN LIFE

A. An encouragement to know God and what He has done for us.

1. (2Pe_1:1) Introducing a letter from Peter, to believers.

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

a. **Simon Peter**: The Apostle calls himself **Simon Peter**. Perhaps, since he writes this letter later in life, he still doesn't want to forget where he came from, and that sometimes he is still more like the old **Simon** than the new **Peter**.

b. **A bondservant and apostle of Jesus Christ**: The order of these titles is important. Peter considers himself *first a bondservant*, and *then* an **apostle**.

c. **To those who have obtained like precious faith**: Peter writes to those who have the same salvation he experienced, which he calls "a **like precious faith**." This faith was **obtained**, and not by the efforts of man, but **by the righteousness of our God**.

i. **Like precious faith** probably speaks to the fact that the Jews and Gentiles enjoyed the same **faith**, and the same benefits in Jesus.

d. **Our God and Savior Jesus Christ**: The grammar of the ancient Greek proves that Peter is saying that **Jesus Christ** is **our God and Savior**. "The expression *God and our Saviour* is in a construction in the Greek text which demands that we translate, *our God and Saviour, Jesus Christ*, the expression thus showing that Jesus Christ is the Christian's God."

(Wuest)

i. "The grammar leaves little doubt that in these words Peter is calling Jesus Christ both God and Savior." (Blum)

2. (2Pe_1:2-4) A greeting expanded into an understanding of the value of the knowledge of God.

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

a. **Grace and peace be multiplied to you:** Peter indicates that **grace and peace** - those two most precious of gifts - are ours **in the knowledge of God and Jesus our Lord**. As we know God we gain these essentials for living.

b. **His divine power has given to us all things that pertain to life and godliness:** However, not only grace and

peace - but **all things that pertain to life and godliness** are ours **through the knowledge of Him**. Knowing God is the key to **all things that pertain to life and godliness**.

i. We are willing to try almost anything except **the knowledge of Him**. We will trust in the schemes and plans of men instead of **the knowledge of Him**. We will try knowing ourselves instead of **the knowledge of Him**. We need to come to the same place the Apostle Paul did, when he said *that I may know Him* (Php_3:10).

ii. The Greek word **knowledge** doesn't refer to a casual acquaintance. It means an exact, complete, and thorough knowledge.

c. How do we come to **knowledge of Him**? It comes as we learn of Him through His Word, through prayer, and through the community of God's people. It is true that we need God alone, but God does not meet us only in our "aloneness" but also in the community of His people.

d. **Who called us:** This knowledge of God comes to those who are **called**. It is knowledge, but it is not mere intellectual understanding or intuition. It is the knowledge that comes by experience - the experience God's people have of God Himself.

i. As well, the word **knowledge** here doesn't speak of a casual knowing. It means an exact, complete, and thorough **knowledge**.

e. **Who called us by glory and virtue:** It is Jesus' **glory and virtue** that motivates Him to call us, and it is His **glory and virtue** that draw us to Him.

f. **By which have been given to us exceedingly great and precious promises:** What good are the **glory and virtue** of God that called us? By them He gave us **exceedingly great and precious promises**. This means that the promises of God are based upon His **glory and virtue**, and therefore perfectly reliable. God would never compromise His **glory and virtue**.

i. Psa_138:2 reminds us that God honors His word even above His name. We never have to doubt any promise of God. Instead we should *let God be true but every man a liar* (Rom_3:4).

ii. For these reasons, God's promises are both **exceedingly great** (in the sense of being large and imposing), and they are **precious**, in the sense of being valuable.

g. **That through these you may be partakers of the divine nature:** What good are these **great and precious promises**? Through these **promises**, we are **partakers of the divine nature**. Peter's idea is similar to Paul's idea of our glorious status as adopted sons and daughters of God (Gal_4:5-7).

h. **Having escaped the corruption that is in the world through lust:** God is above and beyond the **corruption** of this world. It should also be that way with those who are the **partakers of the divine nature**. The **corruption that is**

in the world expresses itself **through lust** - the ungodly desires of this world.

3. (2Pe_1:5-7) How to live as a partaker of the nature.

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love.

a. **Giving all diligence:** We are *partakers of the divine nature*, but once we are made spiritual sons and daughters, growth in the Christian life doesn't just happen to us. We are supposed to give **all diligence** to our walk with the Lord.

b. **Add to your faith virtue:** We begin our walk with the Lord with **faith**, but faith progresses into **virtue, knowledge, self-control, perseverance, godliness, brotherly kindness**, and **love** - love being the capstone of all God's work in us.

i. The scope of the list demonstrates that God wants us to have a well-rounded Christian life, complete in every fashion. We can't be content with an incomplete Christian life.

ii. Of the word **self-control**, the Greek scholar Kenneth Wuest says the Greeks used this word **self-control** to describe someone who was not ruled by the desire for sex.

c. **Giving all diligence:** These beautiful qualities are not things that the Lord simply pours into us as we passively receive. Instead, we are called to give **all diligence** to these things, working in partnership with God to **add** them.

4. (2Pe_1:8-9) How to use these qualities to measure our Christian walk.

For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

a. **If these things are yours and abound:** If we have these things, and **abound** in these things, it is evident to

everyone that we are not **barren nor unfruitful** in our **knowledge** of Jesus.

i. The words **barren** and **unfruitful** characterize the lives of many Christians, who lack these qualities because they lack in their knowledge of God - knowing Him in the fuller and deeper sense.

ii. **Abound**: Some may feel good that these qualities are seen in us from time to time. But Peter says they should **abound** in us.

b. **He who lacks these things is shortsighted, even to blindness**: If we lack these things, it shows we have “eye trouble.” We are **shortsighted**, unable to see God, only ourselves. This makes us virtually blind, showing we have **forgotten** that we were **cleansed from his old sins**.

i. Remembering what Jesus did for us - such as cleansing us from our sins - prompts us to give *all diligence* to our walk with God. Basing our walk with God on what He did for us in the foundation for a healthy, growing Christian life.

5. (2Pe_1:10-11) Making our call and election sure.

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

a. **Be even more diligent to make your call and election sure**: How can we be sure that God called us, and that we are His elect? By doing **these things** spoken of in 1Pe_1:5-7 (*faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love*). As we see these things in our life, we know that our lives are becoming more like the nature of Jesus. It shows that we are being *conformed to the image of His Son* (Rom_8:29).

i. It is possible for an unsaved person to do many moral and religious duties. But the **these things** Peter speaks of are matters of the heart, and should be evident in anyone *born*

again. Simply put, if we are called, if we are elect, then we are born again - and if we are born again, it shows in the way that we live.

b. **For if you do these things you will never stumble:**

In pursuing these things we keep from stumbling. Continual growth and progress in the Christian life is the sure way to keep from stumbling.

d. **Entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ:** This is the ultimate reward, why it is worth it to **be even more diligent to make your calling and election sure.**

i. Peter shows that the Christian will have both the *knowledge* of God, and a *life* that glorifies Him, and that the two are connected. Some try to know God or know about Him without living the life. Others try to live the life without really knowing God. Both are in a healthy Christian life.

B. The need to be reminded.

1. (2Pe_1:12) Peter explains why he writes about things they have heard before - the basics of Christian living.

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

a. **For this reason:** Peter just wrote about the promise of *entrance into the everlasting kingdom* of God (2Pe_1:11).

Because coming to that kingdom is so important, it is helpful and necessary for Peter **to remind you always** of the basics of the Christian life.

b. **I will not be negligent to remind you always of these things, though you know:** Even though his readers were

did **know** the truth, in light of what was at stake - their eternal destiny - it is worth it to go over these things again and again.

i. A sports team going for the championship will practice the same fundamentals over and over again. They do this,

even thought they know the techniques, because they know what is at stake.

ii. For this reason, Christians should never get tired hearing the basics of the Christian life. We should rejoice every time Jesus Christ and His gospel and plan for our lives is preached.

c. **Established in the present truth: Established** is the same word translated *strengthen* in Luk_22:32, when Jesus told Peter “*when you have returned to Me, strengthen your brethren.*” Here, Peter fulfills that command of Jesus. He will establish and strengthen us by reminding us of the basics of the Christian life.

2. (2Pe_1:13-14) The urgency in Peter’s heart.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

a. **I think it is right:** Because of what is at stake, Peter knows it is **right** to remind people constantly, especially because he knows that the days of his earthly life are soon coming to an end.

b. **Shortly I must put off my tent:** Peter considered his body no more than a **tent**. A **tent** is a temporary place to live.

Tents should be taken care of, but you wouldn’t invest large resources into fixing up a tent. You save your real resources for a more permanent place to live. Our more permanent place to live is heaven, and we should invest more in heaven than in our **tent**.

c. How did Peter know that **shortly I must put off my tent**? Perhaps it was because Peter was simply getting old. Perhaps it was because the flames of persecution were getting hotter around him. Church history tells us that Peter *did* die a martyr, **just as our Lord Jesus Christ showed** him (Joh_21:18-19).

i. This shows that Peter believed that the prophetic words of Jesus were to be fulfilled literally. Jesus **showed**

Peter that he would die a martyr, and he believed it - even if he might have *wished* it were only symbolic.

3. (2Pe_1:15) Peter prepares for the future.

Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

a. **I will be careful to ensure that you always have a reminder:** Peter put this reminder in a letter, so that we could have a constant reminder even after his departure.

b. **After my decease:** Peter seems aware of the significance of the passing of the apostles, and the need to preserve the authoritative teaching of the apostles and prophets. This, the written teaching of the apostles and their associates, is the foundation of the church (Eph_2:20) preserved by God for all generations.

C. The sureness of apostolic testimony.

1. (2Pe_1:16-18) The evidence of the transfiguration.

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with Him on the holy mountain.

a. **We did not follow cunningly devised fables:** Peter solemnly declares that the testimony of the apostles - *testimony they endured torture and gave their lives for* - was not based on clever fables or even half truths, but on eyewitness testimony, that they **were eyewitnesses of His majesty.**

i. **Fables** translates the ancient Greek word *mythos*. Some people think the gospel and the Biblical record are just ancient myths. They may admire their power as myths, but Peter rightly insists that his message was no myth - it was history, seen by **eyewitnesses.**

ii. How can we reliably reconstruct *anything* from history? Only from the testimony of **eyewitnesses**, who must be checked to see if they are telling the truth. The apostles and writers of the New Testament have been checked for centuries, and have been found truthful.

b. **Eyewitnesses of His majesty**: When did Peter eyewitness the **majesty** of Jesus? There were many occasions, but one probably stuck out in his mind: the transfiguration of Jesus, recorded in Mat_17:1-8, Mar_9:1-9, and Luk_9:28-36.

We know this because Peter quotes here what God the Father said to Jesus at the Transfiguration: **“This is My beloved Son, in whom I am well pleased.”**

i. At the transfiguration, Jesus was *transformed* in glory before the apostles, not merely changed in outward appearance. The effect was extremely striking; Jesus became so bright in appearance that it was hard to look at Jesus. He shined *like the sun* (Mat_17:2).

ii. This shining glory was not a *new* miracle, but a “pause” in an ongoing miracle. The real miracle was that Jesus, most of the time, could *keep from* displaying His glory.

c. **This is My beloved Son, in whom I am well pleased**:

At the transfiguration, the Father spoke from heaven to declare His approval of and joy in God the Son. As Peter writes this, we sense the words are still ringing in Peter’s ears, because at the transfiguration, he made the mistake of making Jesus equal with Moses and Elijah, who appeared along with Him.

i. Those words from heaven were important, because Jesus had just told His disciples that He would have to be crucified, and that His followers would also have to take up their cross to follow Him (Mar_8:31-38). His disciples needed this word of assurance to keep trusting in Jesus, and needed to hear that Jesus was still well pleasing to the Father, even though He said He would be crucified.

ii. The words from heaven also clearly put Jesus above the Law and the Prophets. Jesus was not merely another, or even a better law giver or prophet, He is the **beloved Son**.

iii. Essentially, the voice from heaven was a rebuke to Peter (Mar_9:7). Yet now, what was once a rebuke, is a sweet memory.

iv. Why did Moses and Elijah appear with Jesus? Because they represented those caught up to God (Jud_1:9 and 2Ki_2:11). They represented the Law (Moses) and the Prophets (Elijah). Moses and Elijah also figure together in prophecy, probably being the witnesses of Rev_11:3-13.

d. **And we heard this voice which came from heaven:**

It was awesome for Peter and the disciples to see the transfigured, glorified Jesus. It was awesome for them to hear **this voice . . . from heaven**. Yet the experience itself did not transform their lives. Only being born again by the Spirit of God did that, giving them boldness beyond measure. The transfiguration was awesome, but it was a passing experience until they were born again.

2. (2Pe_1:19) The evidence of fulfilled prophecy.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

a. **And so we have the prophetic word confirmed:**

Peter's experience at the transfiguration was amazing. But even more sure than Peter's personal experience is the testimony of God's word about who Jesus is. The fulfillment of **the prophetic word confirmed** is a certain, reliable testimony of the truth of the Scriptures.

b. **Which you do well to heed:** When we consider the prophetic testimony to Jesus, we **do well to heed** it. There are at least 332 distinct Old Testament predictions regarding the Messiah that Jesus fulfilled perfectly. The combination of this evidence together, from a simple statistical perspective, is absolutely overwhelming.

i. Professor Peter Stoner has calculated that the probability of any one man fulfilling eight of these prophecies is one in 100,000,000,000,000,000 (10 to the 17th power). That number of silver dollars would cover the state of Texas two feet deep. Stoner says that if you consider 48 of the prophecies, the odds become one in 10 to the 157th power.

c. **As a light that shines in a dark place:** No wonder Peter can say that the prophetic word is **confirmed**, and that it is as a **light that shines in a dark place**, something we should cling to **until the day dawns** and Jesus returns.

3. (2Pe_1:20-21) Principles for prophetic assurance.

Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

a. **No prophecy of Scripture is of any private interpretation:** Even in Peter's day, enemies of Jesus were twisting the prophecies, giving them personal and bizarre meanings so as to exclude Jesus from their fulfillment. But Peter says that prophecy is not **of any private interpretation**, but its meaning is evident and can be confirmed by others.

i. Though Peter here speaks of **prophecy of Scripture**, the same principle is true for the gift of prophecy today.

There must be sober *confirmation* of any prophetic word, and that not through another prophetic word, but through the Scriptures. In the gift of prophecy, God never speaks to *only* one person, and always provides confirmation.

b. **Prophecy never came by the will of man:** It is wrong and invalid to twist prophecy to our own personal meaning, because prophecy does not come from man, but from God, though it comes through **holy men of God** - but only as they are **moved by the Holy Spirit**.

c. **As they were moved by the Holy Spirit:** **Moved** has the sense of *carried along*, as a ship being carried along by the wind or the current (the same word is used of a ship in Act_27:15; Act_27:17). It is as if the writers of Scripture “raised their sails” in cooperation with God and the Holy Spirit carried them along in the direction He wished.

(2Pe 1:2) May grace and peace be lavished on you⁸ as you grow⁹ in the rich knowledge¹⁰ of God and of Jesus our Lord!¹¹

(2Pe 1:3) ***Believers'salvation and the Work of God***

I can pray this because his divine power¹² has bestowed on us everything necessary¹³ for life and godliness through the rich knowledge¹⁴ of the one who called¹⁵ us by¹⁶ his own glory and excellence.

(2Pe 1:4) Through these things¹⁷ he has bestowed on us his precious and most magnificent promises, so that by means of what was promised¹⁸ you may become partakers of the divine nature,¹⁹ after escaping²⁰ the worldly corruption that is produced by evil desire.²¹

(2Pe 1:5) For this very reason,²² make every effort²³ to add to your faith excellence,²⁴ to excellence, knowledge;

(2Pe 1:6) to knowledge, self-control; to self-control, perseverance;²⁵ to perseverance, godliness;

(2Pe 1:7) to godliness, brotherly affection; to brotherly affection, unselfish²⁶ love.²⁷

(2Pe 1:8) For if²⁸ these things are really yours²⁹ and are continually increasing,³⁰ they will keep you from becoming³¹ ineffective and unproductive in your pursuit of³² knowing our Lord Jesus Christ more intimately.³³

(2Pe 1:9) But³⁴ concerning the one who lacks such things³⁵ — he is blind. That is to say, he is³⁶ nearsighted, since he has forgotten about the cleansing of his past sins.

(2Pe 1:10) Therefore, brothers and sisters,³⁷ make every effort to be sure of your calling and election.³⁸ For by doing this³⁹ you will never⁴⁰ stumble into sin.⁴¹

(2Pe 1:11) For thus an entrance into the eternal kingdom of our Lord and Savior, Jesus Christ, will be richly provided for you.

(2Pe 1:12) ***Salvation Based on the Word of God***

Therefore, I intend to remind you constantly⁴² of these things even though you know them and are well established in the truth that you now have.

(2Pe 1:13) Indeed, as long as I am in this tabernacle,⁴³ I consider it right to stir you up by way of a reminder,

(2Pe 1:14) since I know that my tabernacle will soon be removed,⁴⁴ because⁴⁵ our Lord Jesus Christ revealed this to me.⁴⁶

(2Pe 1:15) Indeed, I will also make every effort that, after my departure, you have a testimony of these things.⁴⁷

(2Pe 1:16) For we did not follow cleverly concocted fables when we made known to you the power and return⁴⁸ of our Lord Jesus Christ;⁴⁹ no,⁵⁰ we were⁵¹ eyewitnesses of his⁵² grandeur.⁵³

(2Pe 1:17) For he received honor and glory from God the Father, when that⁵⁴ voice was conveyed to him by the Majestic Glory: "This is my dear Son, in whom I am delighted."⁵⁵

(2Pe 1:18) When this voice was conveyed from heaven, we ourselves⁵⁶ heard it, for we were with him on the holy mountain.⁵⁷

(2Pe 1:19) Moreover,⁵⁸ we⁵⁹ possess the prophetic word as an altogether reliable thing.⁶⁰ You do well if you pay attention⁶¹ to this⁶² as you would⁶³ to a light shining in a murky place, until the day dawns and the morning star⁶⁴ rises in your hearts.⁶⁵

(2Pe 1:20) Above all, you do well if you recognize⁶⁶ this:⁶⁷ No prophecy of scripture ever comes about by the prophet's own imagination,⁶⁸

(2Pe 1:21) for no prophecy was ever borne of human impulse; rather, men⁶⁹ carried along by the Holy Spirit

spoke from God.

(2Pe 2:1) ***The False Teachers' Ungodly Lifestyle***

But false prophets arose among the people, just as there will be false teachers among you.¹ These false teachers² will³ infiltrate your midst⁴ with destructive heresies,⁵ even to the point of⁶ denying the Master who bought them. As a result, they will bring⁷ swift destruction on themselves.

(Guzik)

2Pe 2:1-22

2 Peter 2 - THE RISE AND FALL OF FALSE TEACHERS

A. Facts about false teachers.

1. (2Pe_2:1) The presence and work of false teachers.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.

a. **But there were also false prophets:** Even as there were *holy men of God who spoke as they were moved by the Holy Spirit* (2Pe_1:21), so also there were **false prophets** - and **false teachers** today. Peter states this as a fact, not a possibility; and he says they are **among you**, not only on the outside of the church

b. **Who will secretly bring in destructive heresies:** False teachers work **secretly**. It isn't that their teaching is secret, but the deceptive nature of their teaching is hidden. Of course, no false teacher will announce himself as a false teacher!

c. **Destructive heresies:** False teachers bring in **destructive heresies** that destroy by telling lies about Jesus Christ and His work for us and in us. By these **heresies** people are hurt and destroyed. Heresy isn't harmless.

d. **Even denying the Lord who bought them:** False teachers deny the **Lord who bought them**. In this, Peter says that at the very least, they *appear* to be saved,

otherwise Peter would never say that the Lord **bought them**. At the same time, they are false, destructive teachers.

i. Just because a person has what appears to be a godly walk and relationship with Jesus Christ, they can still be bringing in destructive heresies. Often times, the worst damage is done by a *good man* who teaches lies. His lies are accepted far more easily because of the good character of the man.

e. **Bring on themselves swift destruction:** False teachers are promised **swift destruction**, even though they at least appear to be bought by the Lord, they are under His judgment.

2. (2Pe_2:2) The popularity of false teachers.

And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

a. **Many will follow their destructive ways:** This shows that just because something “works” in attracting a crowd of followers, it doesn’t mean that it is of God. We know that God’s work will always bear fruit, but the devil’s work can also increase.

i. The most distressing aspect of the work of false teachers is not that they are *among you* (2Pe_2:1). False teachers always have been and always will be among Christians. The most distressing fact is that so many Christians **will follow their destructive ways**.

b. **Because of whom the way of truth will be blasphemed:** When false teachers are at work, and when crowds are

following them, the **way of truth** is **blasphemed**. God’s holy name and honor are disgraced.

3. (2Pe_2:3) The strategy and destiny of false teachers.

By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

a. False teachers use **covetousness** - both their own and in their followers. It is amazing how many of today's false teachers present a gospel that has self-gratification at its heart. All this is presented **with deceptive words**, because false teaching never announces itself.

b. **Their judgment has not been idle, and their destruction does not slumber**: Peter assures us that false teachers will be judged. Even though it seems they prosper, their judgment is not **idle**. God's wrath pours out on them in allowing them to continue, thus heaping up more and more condemnation and hardness of heart in themselves.

B. God knows how to take care of both the righteous and the ungodly.

1. (2Pe_2:4-6) The ungodly will be judged.

For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

a. **If God did not spare the angels who sinned**: God judged these wicked angels, setting them in **chains of darkness**.

Apparently some fallen angels are in bondage while others are unbound and active in the earth as demons.

i. The sin of angels can be thought of in two main ways: in the original rebellion of some angels against God, and in the sin of the "sons of God" described in Gen_6:1-2.

ii. By not keeping their proper place, they are now kept in **chains of darkness**. Their sinful pursuit of freedom put them in bondage. Those who insist on freedom to do whatever they want are like these angels: so free that they are bound with **chains of darkness**! True freedom comes from obedience.

iii. **Cast them down to hell:** The ancient Greek word translated **hell** is literally *Tartarus*. In Greek mythology, Tartarus was the lowest hell, a place of punishment for rebellious gods. Peter borrowed this word to speak of the place of punishment for **the angels who sinned**.

b. **And did not spare the ancient world:** God judged **the ancient world**, the world before Noah's Flood, because *the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.* (Gen_6:5)

c. **And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction:** God judged the cities of Sodom and Gomorrah, making them an example of His judgment, *because the outcry against Sodom and Gomorrah is great, and because their sin is very grave.* (Gen_18:20)

d. **Making them an example to those who afterward would live ungodly:** These three examples of judgment show us the important principle that Peter wants to highlight.

- God judged **the angels who sinned**, so *no one is too high to be judged*.
- God judged **the ancient world** before the flood, so *God doesn't grade on a curve*.
- God judged **Sodom and Gomorrah**, so *even the prosperous can be judged*.

Therefore, what makes the **ungodly** think they can escape God's judgment? Their coming judgment is certain.

i. Or, as Jesus put it in Luk_10:10-12 to those who reject the truth: *But whatever city you enter, and they do not receive you, go out into its streets and say, 'The very dust of your city which clings to us we wipe off against you.*

Nevertheless know this, that the kingdom of God has come near you.' But I say to you that it will be more tolerable in that Day for Sodom than for that city.

2. (2Pe_2:7-9) The righteous will be delivered.

And delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds); *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

a. **And delivered righteous Lot:** Peter already told us how the Lord delivered Noah (2Pe_2:5). Now, he shows us that the Lord **delivered righteous Lot**. Lot was **righteous** in God's eyes, though perhaps it was hard for others to see his righteousness. Yet the wickedness of Sodom and Gomorrah **tormented his righteous soul from day to day**.

i. Lot's **soul** was **tormented**, but he failed to follow through with godly actions and separate himself and his family from the ungodliness of Sodom and Gomorrah. The Lord **delivered** Lot because of his **righteous** soul; yet Lot lost everything because of his too-close association with those wicked cities.

b. **Then the Lord knows how to deliver the godly out of temptations:** Even as the Lord delivered Lot, He knows how to deliver us from the **temptations** we face, and He knows how to **reserve the unjust** for the day of judgment. We can trust in God's deliverance of the godly because it is just as certain as His judgment of the ungodly.

i. The **unjust** have reservation made for them: they are reserved **for the day of judgment**. But believers have no such reservation. God will deliver us from the very day of judgment, from the very time of wrath that He pours out on the earth (Rev_3:10).

C. A description of the ungodly among them.

1. (2Pe_2:10-11) They are fleshly and proud.

And especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, whereas angels, who are greater in power and

might, do not bring a reviling accusation against them before the Lord.

a. **And especially those who walk according to the flesh:** These ungodly ones are *especially* reserved for judgment.

They live according to the flesh, not the spirit, and are marked by **uncleanness**.

b. **They are presumptuous, self-willed:** These ungodly ones are proud, despising authority. In their presumption they will even speak ill of spiritual powers (Satan and his demons) that the angels themselves do not speak evil of, but the angels rebuke them in the name of the Lord instead.

i. Much of what goes on under the name of spiritual warfare shows this kind of pride and presumption. While we recognize our authority in Jesus, we see that it is only in Jesus that we have it - and we leave the **reviling accusations** to Him alone.

2. (2Pe_2:12-13 a) Their spiritual doom is sealed.

But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime.

a. **Like natural brute beasts:** Since they function in the flesh, not the spirit, they are like animals. They are fit only for destruction (**made to be caught and destroyed**) and they are ignorant.

b. **And will receive the wages of unrighteousness:** The ungodly will be “paid” for their evil - and their fleshly lives will be paid the **wages of unrighteousness**.

3. (2Pe_2:13-17) A list of the sins of the false teachers.

They are spots and blemishes, carousing in their own deceptions while they feast with you, having eyes full of adultery and that cannot cease from sin, enticing unstable souls. *They have* a heart trained in covetous practices, *and are* accursed children. They have forsaken the right way and

gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

a. **Carousing in their own deceptions:** These ungodly false teachers are a dangerous and corrupting presence in the body of Christ, not only deceiving others but deceiving themselves.

b. **Having eyes full of adultery:** Their heart is set on the flesh, and their **eyes** on **adultery**, both spiritual and sexual. They prey on the unstable to join them in their ways (**enticing unstable souls**).

i. Literally, Peter says that *their eyes are full of an adulterous woman*. "They lust after every girl they see; they view every female as a potential adulteress." (Green)

c. **They have a heart trained in covetous practices:** They are equipped, but not for ministry, only for selfish gain

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they are truly **accursed**. We all train our hearts in something, either training them in covetousness and lust, or in godliness .

d. **Following the way of Balaam:** They are like Balaam, who was guilty of the greatest of sins - leading others into sin, and that for the sake of his own gain. Balaam had to be restrained by a **dumb donkey** because he would not listen to God.

e. **These are wells without water:** These ungodly false teachers are empty - useless as **wells without water** - and like clouds that bring only darkness, and no nourishing rain.

4. (2Pe_2:18-19) The allure of the false teachers.

For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are

slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

a. **They speak great swelling words of emptiness:** The message of the ungodly false teachers is empty of real spiritual content, though it is swollen big with words. Their allure is to the **lusts of the flesh** in their audience - just as the crowds who wanted bread from Jesus, but didn't want Jesus Himself (Joh_6:25-27; Joh_6:47-66).

b. **While they promise them liberty, they themselves are slaves:** They promise freedom, but freedom can never be

found in the flesh, only in God's Spirit. Freedom isn't found in what Jesus can *give* us, but only in Jesus Himself. When we seek freedom in the wrong way, we become **slaves of corruption** (decay and death).

c. **By him also he is brought into bondage:** In being overcome by the flesh and the false teachers, they become slaves to both.

5. (2Pe_2:20-22) The danger of falling away and following after false teachers

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

a. **The latter end is worse for them than the beginning:** It is better for a person to have never known a thing about Jesus than to hear some truth, hold to it, and later reject it. Greater revelation has a greater accountability.

b. **A dog returns to his own vomit:** Their nature as **dogs** is displayed by the way they return to the **vomit** of the flesh and the world. They are like the *brute beasts* described in 2Pe_2:12, more animal than godly because they live for the flesh.

i. “The dog which has got rid of the corruption inside it through vomiting it up cannot leave well enough alone; it goes sniffing around the vomit again.” (Green)

(2Pe 2:2) And many will follow their debauched lifestyles.⁸ Because of these false teachers,⁹ the way of truth will be slandered.¹⁰

(2Pe 2:3) And in their greed they will exploit you with deceptive words. Their¹¹ condemnation pronounced long ago¹² is not sitting idly by;¹³ their¹⁴ destruction is not asleep.

(2Pe 2:4) For if God did not spare the angels who sinned,¹⁵ but threw them into hell¹⁶ and locked them up¹⁷ in chains¹⁸ in utter darkness,¹⁹ to be kept until the judgment, (2Pe 2:5) and if he did not spare the ancient world, but did protect Noah, a herald of righteousness, along with seven others,²⁰ when God²¹ brought a flood on an ungodly world,²²

(2Pe 2:6) and if he turned to ashes the cities of Sodom and Gomorrah when he condemned them to destruction,²³ having appointed²⁴

them to serve as an example²⁵ to future generations of the ungodly,²⁶

(2Pe 2:7) and if he rescued Lot, a righteous man in anguish over the debauched lifestyle of lawless²⁷ men,²⁸

(2Pe 2:8) (for while he lived among them day after day, that righteous man was tormented in his righteous soul²⁹ by the lawless deeds he saw and heard³⁰)

(2Pe 2:9) — if so,³¹ then the Lord knows how to rescue the godly from their trials,³² and to reserve the unrighteous for punishment³³ at the day of judgment,

(2Pe 2:10) especially those who indulge their fleshly desires³⁴ and who despise authority.

Brazen and insolent,³⁵ they are not afraid to insult³⁶ the glorious ones,³⁷

(2Pe 2:11) yet even³⁸ angels, who are much more powerful,³⁹ do not bring a slanderous⁴⁰ judgment against them before the Lord.⁴¹

(2Pe 2:12) But⁴² these men,⁴³ like irrational animals — creatures of instinct, born to be caught and destroyed⁴⁴ — do not understand whom⁴⁵ they are insulting, and consequently⁴⁶ in their destruction they will be destroyed,⁴⁷

(2Pe 2:13) suffering harm as the wages for their harmful ways.⁴⁸ By considering it a pleasure to carouse in broad daylight,⁴⁹ they are stains and blemishes, indulging⁵⁰ in their deceitful pleasures when they feast together with you.

(2Pe 2:14) Their eyes,⁵¹ full of adultery,⁵² never stop sinning;⁵³ they entice⁵⁴ unstable people.⁵⁵ They have trained their hearts for greed, these cursed children!⁵⁶

(2Pe 2:15) By forsaking the right path they have gone astray, because they followed the way of Balaam son of Bosor,⁵⁷ who loved the wages of unrighteousness,⁵⁸

(2Pe 2:16) yet was rebuked⁵⁹ for his own transgression (a dumb donkey,⁶⁰ speaking with a human voice,⁶¹ restrained the prophet's madness).⁶²

(2Pe 2:17) These men⁶³ are waterless springs and mists driven by a storm, for whom the utter depths of darkness⁶⁴ have been reserved.

(2Pe 2:18) For by speaking high-sounding but empty words⁶⁵ they are able to entice,⁶⁶ with fleshly desires and with debauchery,⁶⁷

people⁶⁸ who have just escaped⁶⁹ from those who reside in error.⁷⁰

(2Pe 2:19) Although these false teachers promise⁷¹ such people⁷² freedom, they themselves are enslaved to⁷³

immorality.⁷⁴ For whatever a person succumbs to, to that he is enslaved.⁷⁵

(2Pe 2:20) For if after they have escaped the filthy things⁷⁶ of the world through the rich knowledge of our Lord and Savior Jesus Christ,⁷⁷ they⁷⁸ again get entangled in them and succumb to them,⁷⁹ their last state has become worse for them than their first.

(2Pe 2:21) For it would have been better for them never to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been delivered to them.

(2Pe 2:22) They are illustrations of this true proverb:⁸⁰ "**A dog returns to its own vomit,**"⁸¹ and "A sow, after washing herself,⁸²

wallows in the mire."⁸³

(2Pe 3:1) ***The False Teachers' Denial of the Lord's Return***

Dear friends, this is already the second letter I have written¹ you, in which² I am trying to stir up³ your pure mind by way of reminder:

(Guzik)

2Pe 3:1-18

2 Peter 3 - LIVING LIKE A LAST DAYS CHRISTIAN

A. The certainty of the last days and God's promise.

1. (2Pe_3:1-2) Another reference to the importance of being reminded

Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,

a. **I now write to you this second epistle:** Peter already wrote to about the importance of being reminded

(2Pe_1:12-13). But here he wants to emphasize what they should know in light of the coming of Jesus and the

prophecies surrounding His coming.

2. (2Pe_3:3-4) The message of scoffers.

Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

a. **Knowing this first:** Christians should not be surprised to find that there are those who scoff at the idea of Jesus coming again. Peter told us that the **scoffers will come**.

b. **Will come in the last days:** When are the **last days**? In a sense, the last days began when Jesus ascended into heaven. Since that time, we haven't rushed towards the precipice of the consummation of all things, but we have run along side that edge - ready to go anytime at God's good pleasure.

c. **Walking according to their own lusts** reminds us that scoffers do not only have an intellectual problem with God and His word. They also have a clear *moral* problem, wanting to reject the Lordship of Jesus Christ over their lives.

d. The message of scoffers is clear: **Where is the promise of His coming?** Christians have talked about Jesus coming for two thousand years, and He still hasn't come back yet.

e. **All things continue as they were from the beginning of creation:** The **scoffers** base their message on the idea that things have always been the way they are right now, and that God has not and will not do anything new in His plan for creation.

i. "The argument of the false teachers is essentially a naturalistic one - a kind of uniformitarianism that rules out divine intervention in history." (Blum)

3. (2Pe_3:5-7) The error of scoffers.

For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that* then existed perished, being flooded with water. But the heavens and the

earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

a. **For this they willfully forget:** The scoffers presume upon the mercy and longsuffering of God, insisting that because they have never seen a widespread judgment of God, that there will never be one. But **they willfully forget** God's creation and the judgment God poured out on the earth in the days of Noah.

i. A literal belief in Creation, in Adam and Eve, and in Noah's Flood are essential for a true understanding of God's working both then and now. To deny these things undermines the very foundations of our faith. Sadly, today it is

many Christians who **willfully forget** these things, putting themselves in the place of scoffers.

b. **That by the word of God the heavens were of old:** The Bible clearly teaches that the active agent in creation was God's **word** - He spoke, and creation came into being.

c. **The world that then existed perished, being flooded with water:** Peter's point is that things on this earth have not always continued the way they are now. The earth was different when God first created it, then it was different again after the flood. Therefore no one should scoff at God's promise that He will make it different again, judging it not with water, but with fire. The same word that created all matter, and judged the world in the flood will one day bring a

judgment of fire upon the earth.

4. (2Pe_3:8-10) Truths that scoffers deny but God's people cling to.

But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to

repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

a. That with the Lord one day is as a thousand years, and a thousand years as one day: What seems like forever for us is but a short time for God, just as an hour may seem an eternity for a child but a moment for an adult.

i. Peter is not giving some prophetic formula, saying that a prophetic day somehow equals a thousand years. He is communicating a general principle regarding how we see time and how God sees time. When people use this verse as a rigid prophetic “key” it opens the door for great error.

ii. Peter quotes this idea from Psa_90:4 : *For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.*

b. The Lord is not slack concerning His promise: The truth is that God will keep His promise, and without delay, according to His timing. Any perceived delay from our perspective is due to the longsuffering of God, who allows many as much time as possible to repent.

i. How many of us are glad that Jesus didn’t return ten years, or five years, or two years, or one year, or two months ago? There is a compassionate purpose in God’s timing.

c. Not willing that any should perish but that all should come to repentance: Peter reveals some of God’s glorious heart. The reason why Jesus’ return isn’t sooner is so that **all should come to repentance**, because God is **not willing that any should perish**.

i. We understand that God is **not willing that any should perish** not in the sense of a divine decree - as if God has *declared* that no sinners will perish. Rather, Peter’s statement reflects God’s heart of love for the world (Joh_3:16), and His compassionate sorrow even in the righteous judgment of the wicked.

ii. It is the same thought as expressed in Eze_33:11 : *As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*

iii. "So wonderful is his love towards mankind, that he would have them all to be saved, and is of his own self prepared to bestow salvation on the lost." (Calvin)

d. **But the day of the Lord will come as a thief in the night:** Though the Lord's longsuffering love to the lost makes it seem that perhaps He delays His coming, the truth is that He will indeed come. And when Jesus does return, He will come at a time that will surprise many (**as a thief in the night**). The ultimate result of His coming will be a total transformation of this present world (**in which the heavens will pass away with a great noise, and the elements will melt with fervent heat**).

B. Living in light of the last days and God's promise.

1. (2Pe_3:11-13) Holy and godly living in anticipation of a new created order.

Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

a. **Therefore, since all these things will be dissolved, what manner of persons ought you to be:** In light of the fact that this world order and the things associated with it will be dissolved, we should live our lives seeking first the Kingdom of God and its righteousness - having holy conduct and godliness.

i. A man is foolish to invest everything in things that he cannot keep, when he can invest in things that he cannot lose - things that are eternal.

b. Looking for and hastening the coming of the day of God: Peter says there is a sense in which we can *hasten* the Lord's coming. It's remarkable to think that we can actually *do* things that will "help" Jesus return sooner. In the immediate context, Peter says that we hasten the Lord's coming by our **holy conduct and godliness**.

i. We can also hasten the Lord's coming through evangelism. Paul says that God's prophetic focus on Israel will resume when the *fullness of the Gentiles has come in* (Rom_11:25).

ii. We can also hasten the Lord's coming through prayer. Even as Daniel asked for a speedy fulfillment of prophecy regarding captive Israel (Daniel 9), we can also pray "*Even so, come, Lord Jesus!*" (Rev_22:20)

c. Because of which the heavens will be dissolved: Peter tells us that the very elements of this world order **will be dissolved**. God will genuinely make a **new heavens and a new earth**, even as Isaiah promised: *For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind.* (Isa_65:17)

d. A new earth in which righteousness dwells: The most glorious characteristic of this new heaven and new earth is that it is a place **in which righteousness dwells**. In God's plan of the ages, this happens after the millennial earth ruled by Jesus Christ. It is the re-creation of this world order as described in Rev_21:1 : *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.*

2. (2Pe_3:14-15 a) Keep diligent and do not despise the longsuffering of God.

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider *that* the longsuffering of our Lord *is* salvation;

a. Looking forward to these things, be diligent: If our hearts are really set on the glory of the new heaven and new

earth, we will endeavor to walk godly in regard to our brothers and sisters (**in peace**) and in regard to God (**without spot and blameless**).

b. **The longsuffering of our Lord is salvation**: It is easy for Christians to sometimes resent the **longsuffering of God**. After all, it delays His coming. Yet, **the longsuffering of our Lord is salvation** for others, and it is salvation for us.

3. (2Pe_3:15-16) A note regarding the letters of the Apostle Paul.

As also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

a. **As also our beloved brother Paul**: It is fashionable for some critics to say that the Apostle Peter and the Apostle Paul aren't in agreement. These same critics also often say that Peter and Paul aren't in agreement with Jesus. But here Peter affirms Paul's teaching in the warmest terms. He calls Paul **beloved**, and he says that Paul writes with **wisdom**.

i. This praise from Peter is even more wonderful when we remember that at one time Paul publicly rebuked Peter for public compromise (Gal_2:11-21).

b. **In which are some things hard to understand**: Though Peter praises Paul's ministry, he will admit that some things in Paul's writings are **hard to understand**, and those who are **untaught and unstable** can use some of the difficulties to their own ends, twisting Scripture.

c. **Twist . . . the Scriptures**: Peter reminds us that the Scriptures can be twisted. Just because someone quotes the Bible doesn't mean that they teach Biblical truth. It's possible that they **twist . . . the Scriptures**. That's why we should be like the Bereans, who *searched the Scriptures daily to find out whether these things were so* (Act_17:11).

4. (2Pe_3:17-18) Conclusion.

You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

a. **Since you know this beforehand:** We, who know of the Day of the Lord and await it with patient expectation, must persevere lest we **fall from your own steadfastness**. We must take care to keep abiding in Jesus.

b. **But grow in the grace and knowledge of our Lord and Savior Jesus Christ:** We prevent a **fall from your own steadfastness** by a continual growth in **grace and knowledge of Jesus**.

i. **Grace** is not merely the way God draws us to Him in the beginning. It is also the way we grow and stay in our **steadfastness**. We can never grow apart from **the grace and knowledge of our Lord**, and we never grow out of God's grace.

ii. We must also grow in our **knowledge** of Jesus Christ. This means knowing more *about* Jesus, but more importantly, *knowing Jesus* in a personal relationship.

c. **To Him be the glory:** When we are this ready and this steadfast in the **grace and knowledge of our Lord**, it gives God glory.

(2Pe 3:2) I want you to recall⁴ both⁵ the predictions⁶ foretold by the holy prophets and the commandment of the Lord and Savior through your apostles.⁷

(2Pe 3:3) Above all, understand this:⁸ In the last days blatant scoffers⁹ will come, being propelled by their own evil urges¹⁰

(2Pe 3:4) and saying,¹¹ "Where is his promised return?¹² For ever since¹³ our ancestors¹⁴ died,¹⁵ all things have continued as they were¹⁶ from the beginning of creation."

(2Pe 3:5) For they deliberately suppress this fact,¹⁷ that by the word of God¹⁸ heavens existed long ago and an earth¹⁹

was formed out of water and by means of water.

(2Pe 3:6) Through these things²⁰ the world existing at that time was destroyed when it was deluged with water.

(2Pe 3:7) But by the same word the present heavens and earth have been reserved for fire, by being kept for the day of judgment and destruction of the ungodly.²¹

(2Pe 3:8) Now, dear friends, do not let this one thing escape your notice,²² that a single day is like a thousand years with the Lord and a thousand years are like a single day.

(2Pe 3:9) The Lord is not slow concerning his promise,²³ as some regard slowness, but is being patient toward you, because he does not wish²⁴ for any²⁵ to perish but for all to come to repentance.²⁶

(2Pe 3:10) But the day of the Lord will come like a thief; when it comes,²⁷ the heavens will disappear²⁸ with a horrific noise,²⁹ and the celestial bodies³⁰ will melt away³¹ in a blaze,³² and the earth and every deed done on it³³ will be laid bare.³⁴

(2Pe 3:11) Since all these things are to melt away³⁵ in this manner,³⁶ what sort of people must we³⁷ be, conducting our lives in holiness and godliness,³⁸

(2Pe 3:12) while waiting for and hastening³⁹ the coming of the day of God?⁴⁰ Because of this day,⁴¹ the heavens will be burned up and⁴² dissolve, and the celestial bodies⁴³ will melt away in a blaze!⁴⁴

(2Pe 3:13) But, according to his promise, we are waiting for⁴⁵ new heavens and a new earth, in which⁴⁶ righteousness truly resides.⁴⁷

(2Pe 3:14) ***Exhortation to the Faithful***

Therefore, dear friends, since you are waiting for⁴⁸ these things, strive to be found⁴⁹ at peace, without spot or blemish, when you come into his presence.⁵⁰

(2Pe 3:15) And regard the patience of our Lord as salvation,⁵¹ just as also our dear brother Paul⁵² wrote to you,⁵³ according to the wisdom given to him,

(2Pe 3:16) speaking of these things in all his letters.⁵⁴ Some things in these letters⁵⁵ are hard to understand, things⁵⁶ the ignorant and unstable twist⁵⁷ to their own destruction, as they also do to the rest of the scriptures.⁵⁸

(2Pe 3:17) Therefore, dear friends, since you have been forewarned,⁵⁹ be on your guard that you do not get led astray by the error of these unprincipled men⁶⁰ and fall from your firm grasp on the truth.⁶¹

(2Pe 3:18) But grow in the grace and knowledge⁶² of our Lord and Savior Jesus Christ. To him be the honor both now and on⁶³ that eternal day.⁶⁴